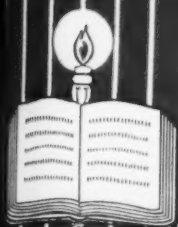


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THE *Converted Catholic*

M A G A Z I N E

MARCH, 1954

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Supreme Court of Canada Secures
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THE CONVERTED CATHOLIC MAGAZINE

Editor: WALTER M. MONTAÑO

Vol. 15 March, 1954 No. 3

Editorial Staff

(Former Roman Catholic Priests):

ANGELO L. LO VALLO
FRANCIS J. KIEDA
ALFREDO FLOREZ
CARL MRZENA
ANDRES MATEO
LUCIANO NEGRINI
SAMUEL RUIZ
HENRY GROENING
ANDREW SOMMESE

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HIGHER AND HIGHER

*The following lines were written by
a young man while confined in jail
for drunkenness. He had a good Eng-
lish and classical education, and a
mind of unusual power, but drink
destroyed him.*

"Begin, my soul, a life of loftier aim,
A life unchained by base and earthly
things—
No more let self and sense thy homage claim,
But use with dignity thy spirit's wings—
Beneath thy feet with resolution tread
The low-born appetite, the mean desire;
In conscious nobleness lift up thy head
Higher, still higher!

Aim for a struggle with thy tyrant foes,
Vile criminal indulgence, sloth and ease;
Prolific parents of a thousand woes,
God formed thy powers for better ends
than these.
Why shun the star-lit heavens and cling to
earth,
Forsake the firmament and hug the mire?
Rise, striving for some prize of solid worth,
Higher, still higher!

Nor rest upon thy nerveless arm alone
For power to meet and overcome thy foes;
To clothe the weak souls with might beyond
their own
The great Redeemer lived, and died, and
rose—
And feebleness itself with Him is strength,
No other aid or helper they require
Who lean on Him through all the journey's
length,
Higher, still higher!"

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EDITOR'S MAILBAG



Practical Witnessing

We enjoy the CONVERTED CATHOLIC MAGAZINE; we let our friends read it, hoping they will subscribe. Then we send it over to England one month and the next to Scotland. They and their friends enjoy it too. A couple of their friends were R.C.'s so they are really learning something.

I sent one the other day to Nova Scotia to a party whose daughter has married a Roman Catholic.

Mr. G. E. B., Calistoga, Calif.

Appropriate Truth

We hope our donation enclosed to you, will help a little in the wonderful work you are doing. We most certainly appreciate and are happy to see how you publish the truth especially since up until about two years ago my wife was a "devout Catholic."

Mr. A. B., Chicago, Illinois

Yes, Praise Him

We praise our Heavenly Father for the CONVERTED CATHOLIC MAGAZINE and for the marvelous grace He has seen fit to bestow upon all these fine ex-priests who keep us so well informed of the Catholic deception. May His richest blessings attend you in all your endeavors for Him.

A. E. L., Topeka, Kansas

All Thru Grace

Now that I am becoming aware of the real menace of Romanism, I am appalled at the fact that in June of this year I was graduated from—Seminary, . . . with no introduction to the great threat of Romanism whatsoever.

This apparent acquiescence on their part—if typical of their seminaries in general, leads me to conclude that, but for the grace of God, we would be "overrun" already.

Rev. G. W. H., Plankinton, S. Dak.

Real Freedom

It is a real blessing to read the different articles concerning some vital problems in our relationship to the Catholics. I am sympathetic with your work and hope in the near future to send a contribution. I was brought up a Catholic until I was 13 years old, then through the help of my grandfather, I attended Sunday School and was saved when I heard my general science teacher in Jr. High School preach in one of the neighborhood Baptist churches. I do know after studying the Catechism what it means when the Bible says, "Ye shall know the truth and the truth shall set you free." My mother is a Catho-

lic and two brothers are Catholics. I am concerned about their salvation in the Lord. Pray with us and for us.

Mr. J. E. J., Lake Charles, La.

Soul Poverty

Having just returned from a vacation trip up through Montreal and Quebec, our hearts are burdened for the people, living in abject poverty, especially in the Province of Quebec, and supporting a huge church, which is built on the highest hill and dominates the whole village.

Enclosed is ——— to help in your work, and may the Lord bless you.

Mr. & Mrs. E. W. W., Argo, Ill.

That Christ May Be All

I enjoy the information contained in THE CONVERTED CATHOLIC MAGAZINE and the things I learn help me to be a better witness to Roman Catholic friends. May God continue to bless the work and every person who has come face to face with the Lord Jesus Christ and has found Him to be his all in all.

H. M., Brentwood, Md.

Behold Him That Sitteth on the Throne

The papal church is in reality no church at all, it is a social system aiming to overawe or over-rule everything else that it might meet in its way. That social system or Catholic Church knows not the essence of Gospel teaching and Gospel faith, and is therefore an opponent to meek and humble Christianity, as it comes to the surface through humble believing hearts. And I am equally pleased with your humble approach to the evangelical Truth, not putting inherited traditions above and over against the revealed truth. Somewhere I read this: To the human eye Catholicism may make its appeal, but the ultimate triumph lies with the gospel truth, Christ will overcome even haughty Catholicism. The Judgment Day holds out that promise.

Rev. J. F., Altoona, Pa.

May He Bless You Richly, Pastor

Enclosed find check to be used in the work of your organization. It is a worthy work and should be supported by Christians more than it is.

I was surprised to see that article in the CONVERTED CATHOLIC MAGAZINE by a Methodist District Superintendent. I am glad that leaders are beginning to see the danger and dare to speak out. May God bless your work.

Rev. R. L. C., Alabama, New York

One Tells Another

Enclosed is a dollar for which please send me six issues of THE CONVERTED CATHOLIC MAGAZINE as advertised in Christian Life Magazine. I have read this before and since I was once of Roman Catholic faith, and am also a converted Catholic, I wish to help others see what I have seen.

Mr. E. M., San Francisco, Calif.

The Converted Catholic Magazine

EDITORIAL

Editor

WALTER M. MONTAÑO



Rite Prayers vs. Right Prayers

A boy of twelve sat surrounded by doctors and lawyers in a large temple, situated in the key city of the country. He was from a small town, far to the north, where educational advantages were meager. The sages plied him with theological questions and marveled at the keen wisdom of his answers. But when the lad began, in turn, to ask questions, the ecclesiastics were nonplused. "All that heard Him were astonished at His understanding."

The boy's name was Jesus.

This is the only account given of Christ's life from the time of His infancy to that of His ministry. Where was He? What was He doing? He came from God, the Father, yet the world saw Him not and knew Him not. Luke gives us a significant indication, "And Jesus increased in wisdom and stature, and in favour with God and man. He waxed strong in spirit, and the grace of God was upon Him" (Luke 2: 52, 40).

The Bible does not say where, but it does designate "what." Where Christ was during these years is of little actual importance. What He did is of great importance,—this fact that He increased in wisdom and stature and favor with God. Men of all centuries, since, have pondered these evidential words. It would have been impossible to increase in anything with God, without the attainment of communion. We call it prayer.

Here we find the Son of God, clothed in the form of man, preparing for the sole purpose for which he was "ordained before the foundation of the world." Without unity of His entire being Christ could not have fulfilled the plan of redemption. It

was these power years which prepared the man, Christ Jesus.

The Marvel of Communion With God is that we, too, who are born again, are granted personal fellowship with the Father. The regrettable fact is that men blindly go stumbling on their own way, endeavoring to solve their own problems.

Today the great heart of God is searching the lands of the earth for those, calling themselves His children, who will establish a communion with Him.

Carnal man cannot pray because prayer is conceived in the heart of a believer. Communion with God is spiritual. All relationship is established on sonship with the Father. The only time an unbeliever can contact God is when he can call from his heart, "Lord be merciful to me, a sinner." "For what man knoweth the things of God, but the Spirit of God? Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. But the natural man receiveth not the things of the Spirit of God: because they are spiritually discerned" (I Corinthians 2: 11-14).

Prayer is not of words. Words but convey the thoughts of the heart—its love, its obedience, its desire. Or words may be the outpouring of intercession.

The simplicity of prayer has goaded men to sophisticate it. But is God impressed? He continues to search the thoughts and intents of the heart. Eloquence can be no substitute for reality, nor can the creature who is made, impress the Creator who made him.

Prayer IS. It may be manifested in degrees of faith or intensity, but never in spiritless words. There is something about

prayer which scientists are seeking to fathom. A radiation of that part of man's mind which stems from the heart.

Dr. N. Jerome Stowell, nuclear scientist, newly converted, is currently speaking to thousands of people in Southern California. In one discourse, over the radio, he said, "In our solar plexus is the seat of our emotion. With a delicate instrument, which we have devised, we can measure the wave length of the brain. Recently we checked the emanations from the brain of a woman near death. She was praying at the time and we could tell that something about her was reaching toward God. The meter pegged 500 positive.

"In the same hospital we trained the meter on the brain of a man cursing God. It pegged 500 minus. These are the two extremes so far indicated on the instrument.

"We are on the threshold of spiritual discoveries. No one can fathom the literal pull a Christian exerts when he is in personal contact with God. It is tangible far beyond the comprehension of mortality. It is similar, in one sense, to that which we know of radar.

"These experiences have caused me to turn to God. I have been a Christian only a short time and I know little of the way. This I do know—the things of God are positive. I will endeavor to keep my life far above the zero indication. The world little realizes the impact of believing prayer. It is a moving of the resources of the infinite. It is magnomotive."

Prayer Has One Purpose—to contact God for some given reason. If it is less than this it is nothing at all.

Rite Prayers, unless they soar with spiritual wings, clutter about our own heads. Christ, himself, said, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray, use not vain repeti-

tions, as the heathen do; for they think that they shall be heard for their much speaking."

Repetitious prayers and monotonous psalmody may lead to ritual, to form without life. When this is practiced in Catholicism, or denominational churches, it is fatal. Not because words are repeated, but because they have lost their life, and have no power to rise.

One may purchase books of prayers. These can be read aloud. It is difficult to convey personal love and problems by these. It can be done if the heart can pour itself out through this medium. But God, who knows the heart before any words are spoken, is well pleased with His child's individual attempt. Even an unspoken heart-cry is heard by God and soars over the ceiling of stars in the twinkling of an eye.

Prayer is not subject to any earthly limitation. It is not possible that it could be, this heart-to-heart contact with God. Neither is prayer something man can devise. Yet its efficaciousness is freely offered by God, who will listen to and talk with His children on this earth. The magnitude of this evidence of God's love cannot be comprehended by the natural man.

The doctrine of Jesus Christ is in opposition to hollow, external demonstrations and ceremonials. He said at one time, "Beware of the scribes which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts: which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation" (Luke 20:46, 47).

Our Example is the prayer life of Christ. In this, like all else, He is the maestro. He opens a spiritual pattern for us in the Lord's prayer. His own prayer life was spent in the silence of the nights. "He went out into the mountains to pray and continued all night in prayer to God." Christ, in prayer, became literally one in spirit and communion with the Father. This was not the exception, but the rule. Few people can begin to comprehend this secret of Christ's ministry. And fewer still will sacrifice their sleep to bow their hearts and wills in intercession. But—to whatever extent we en-

ter into true prayer, to that extent will God manifest Himself in our lives.

The Greatest Elevation of Prayer Is Praise. Here prayer gives. In giving is the secret of spiritual success. To bless God is to bring upon oneself a flood-tide of His grace. David, the Psalmist, said "I will bless the Lord at all times: His praise shall continually be in my mouth."

It is a shallow experience which asks only. God is our Friend. To those dear to us we find our greatest satisfaction in adding to their enjoyment. To God, who so loved us that He gave His only begotten Son, we can offer our tribute of praise. The "gimmie" Christian receives far less of the riches of God's grace than those who "enter into His gates with thanksgiving, and into His courts with praise; [who are] thankful unto Him and bless His Name" (Psalms 100:4).

The deepest desires of many Christians have been realized by asking nothing at all, but by worship; for it is the Father's pleasure to "give the desires of the heart to those who delight in Him."

Roman Catholic By Degrees?



President Eisenhower

In line with his immediate presidential predecessors Roosevelt and Truman, but in singular contrast to former president Wilson, President Eisenhower recently allowed himself to be the recipient of an honorary Doctor of Laws degree from Catholic University in Washington, D. C.

The accompanying citation followed an observably familiar tactic—*viz.*, "our common enemy makes us buddies,"—declaring, according to an A.P. dispatch of November 19, that the President "has been fearless in opposing and condemning Communism and the crimes committed in its name." "Speaking from a platform on which were seated scarlet and purple-robed Cardinals, Bishops and Monsignors from all sections of the

country," the President responded with an informal message on the subject of peace to a waiting audience of about 3500 persons.

President Eisenhower is a Protestant.

This is the single fact which gives the above item more than passing significance. For if the Roman Catholic Church, which according to principle and practice cannot confer degrees on anyone not a Catholic, sees fit to honor our Presbyterian Chief Executive, there are implications deserving more than cursory investigation.

Without at all questioning his sincerity, we wonder if the President realizes what issues are involved, or if he is being carefully duped, or tricked into compromise. Does he realize that as President of the United States he is a symbol to those who elected him and to the world at large of the principles for which his nation stands—including the separation of church and state? that the Roman Catholic Church has always favored—or rather, fostered—an established state religion, namely, Roman Catholic? that she is witting and adept and shrewd in her age-old game of politics? that her explicit, announced aim is to make America Catholic?

We believe that if President Eisenhower had had time to study the character and history of the Roman Catholic Church—the tenor of her Vatican-inspired anti-democratic system and constitution, expressions and doctrines,—he would have refused the "honor." We can only conclude that the Roman Catholic hierarchy is taking advantage of his position and sincerity to subject him to their political maneuverings in America.

People in Glass Houses



Secularism, that bugaboo of public school and Protestant education so often burned in effigy by Catholic moralists, has reared its sinister head within the camp of its arch-enemy. According to a survey reported by Sister Mary Tullia, of Madonna College, Livonia, Michigan,

and featured in the Catholic newspaper *The Tablet* (Nov. 7, 1953), a "widespread secularistic tendency" has been uncovered in a recent analysis of 50 Catholic college newspapers, 92% of which fall under condemnation. "It might seem strange" to admit to secularism in Catholic school journalism, Sister Mary declared at a sectional meeting of the National Catholic Education Press Congress, "but even a cursory examination of Catholic publications will soon convince us that we do not always follow out our beliefs in practice."

Since the main line of Catholic attack of public schools and Protestants has been directed at secularism, it would seem that the scaffold erected for Mordecai has at last become a snare for Haman.

One could conclude that the Roman Catholic Church has lost her moral stamina and that her own people disregard her censorship. However, a more basic question presents itself: Just *what kind* of Catholics are represented by the statistics of membership claimed for the Church? Are they fully in accord with official dogma, or are they just nominal believers? What does the figure of 30,000,000 Catholics stand for, actually, honestly? An impressive sham? Or is the Church completely sincere — *sine cere* — "without wax" in its structural cracks?

In all fairness, it is suggested that not only charity but also housecleaning should begin at home.

Canadian Ambassador To The Vatican



On November 2 the Free Press of Winnipeg published a letter from the Rev. A. J. B. Cossette, O.M.I., defending the establishment of diplomatic relations between Canada and the Vatican. His reasons?

"Regarding the advisability of sending a Canadian Ambassador to the Vatican

City, most letters to you as editor exchanging views for and against emphasize too much the secondary implication of religion.

"It is true the Pope resides in the Vatican City, but that is beside the point. The Vatican City is not a part of Rome, nor is it a part of Italy, but a whole country by itself politically independent, however small it may be.

"Diplomatic representation is not denied Great Britain, officially Protestant, nor to Israel, officially Jewish, nor to Iran, officially Moslem, nor to Portugal, officially Catholic. Politically speaking, diplomatic representation at the Vatican is essentially no different from these instances.

"The true and basic issue of sending a diplomatic ambassador to the Vatican is a political one, the relationship of one nation towards another, and, in these modern times, a test of political maturity."

The Canadian Protestant League protested the suggestion that Canada send a government representative to the Vatican and unanimously voted to send the following resolution to Canada's Prime Minister: *Right Honorable Louis St. Laurent, Prime Minister of Canada, Ottawa.*

WHEREAS according to your public statement made at Thetford Mines, Quebec, as reported in the press, (July 21, 1953), you promised, should you be returned to office, the appointment of an ambassador to the Vatican; and that this has caused much concern and questioning in the minds of those you referred to as "honest Canadians who would interpret this gesture as an insult against their religion;" and

WHEREAS, according to the recent report from VATICAN CITY (July 24, 1953) the statement is made: "Vatican sources say an address of Alfredo Cardinal Ottaviani, ADVOCATING RESTRICTION OF PROTESTANT MINORITIES, applies to Italy as well as to Spain. The Cardinal is pro-secretary of the Vatican's Congregation of the Holy Office in charge in combatting heresy," and that these pronouncements "reflect the thought of the Holy See;" and

WHEREAS such action as the appointment of an ambassador to the Vatican

would be contrary to the wishes and principles of the majority of our Canadian population; and

WHEREAS the Vatican is a political power, as well as religious, and her influence has ever been adverse to the interests of the British Empire—as Government Documents abundantly prove; and

WHEREAS the Roman Church boasts that she *excludes* all others from freedom of worship, her authoritative declaration stating, "It is necessary, even in the present day, that the Catholic religion shall be held as **THE ONLY RELIGION OF THE STATE, TO THE EXCLUSION OF ALL OTHER FORMS OF WORSHIP.**" (*Syllabus*, Pope Pius IX, Art. 77); and

WHEREAS the Roman Church still makes the shocking claim that she has the right to put heretics to death, her *Institutions of Public Ecclesiastical Law*, stating:

"Nevertheless it is a Catholic tenet that the Church may justly INFLICT ON HERETICS THE PENALTY OF DEATH . . . There is no graver offence than heresy owing to the harm it does to the Christian State—and therefore, **IT MUST BE ROOTED OUT WITH FIRE AND SWORD.**" (*Institutions of Public Ecclesiastical Law*, by the Canonist, Father Marianus De Luca, S.J.; published in 1900, and commended by Pope Leo XIII); and

WHEREAS such a measure would be calculated to deepen the sense of division between Protestants and members of the Roman Church, and inspire contention and bitterness, and thus be against the peace and welfare of our Canadian life;

WE BELIEVE that the introduction of such influence would be calculated to disturb and disrupt our internal relations;

THEREFORE BE IT RESOLVED that We, Protestant Canadian Citizens, assembled in Public Meeting in Victoria, British Columbia, Monday, August 3rd, 1953, DO HEREBY urge upon our Government the absolute necessity of refusing to take any such action.

On the behalf of the Victoria Branch, of The Canadian Protestant League,

J. B. ROWELL, *President*

H. WATSON, *Secretary*

March, 1954

The Crown of the Andes contains 453 genuine emeralds with a total combined weight of 1,521 carats.

The 17 pear-shaped emeralds which hang as pendants inside the Crown are solid stones weighing from 12 to 24 carats each. The jeweled Cross contains 10 jewels.

The Crown was carved by hand from a huge block of pure Incan gold weighing over 100 pounds. No portion was cast or soldered. It was literally sculptured out of a solid block of gold exactly as a modern sculptor carves a statue out of marble.

The Crown was made in six sections, joined together with bolts and nuts of pure gold, so that it could be taken apart and buried in six different places in times of danger. If you look closely you will see a number of patches inside the Crown where it was rudely repaired on the several occasions when it was captured by enemies.

The Crown of the Andes



Recently on display in downtown Los Angeles was the Crown of the Andes, a priceless diadem sculptured from solid gold and encrusted with a fabulous collection of emeralds, all extorted from the despoiled Peruvian Incas by sixteenth century Roman Catholic Spaniards. On December 8, 1599, after six years of work by expert lapidaries and goldsmiths brought in from Spain, the Crown was placed with great ceremony and devotion on the statue of Our Lady of the Andes in the Cathedral of Popayan, a city purportedly saved from a devastating epidemic by the Blessed Mother.

After being stolen and recovered a number of times, the revered Crown was eventually buried underground for safe keeping and exhibited only on fiesta days. By 1909 it had lost sufficient sacredness to be offered for sale, by special dispensation of the Vatican, to secure funds for hospitals and orphanages. By 1936 it became the property of an American, who as a result now owns a treasure valued by connoisseurs at

from FOUR to FIVE MILLION DOLLARS—and evidently valued by the Catholic Church as an ingenious fund-raiser rather than a sacred adornment.

Far less fabulous but more sensational was a demonstration last October 4 in the mining town of New Columbus, Pa., in honor of St. Therese of Lisieux. Representing the saint strewing petals from heaven, a squadron of planes showered hundreds of previously blessed roses on the colorful procession far below.

The striking fact is that only in Romanism can one find such prodigious extravagance and fanciful display in honor of dead saints. In complete contrast stands the simplicity of the Word: "For there is one God, and *one mediator* between God and men, the man Christ Jesus; Who gave himself a ransom for all . . ." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (I Tim. 2:5, 6; Rev. 5:12)

Blood, Tears and Maybe Sweat



"The Weeping Madonna," a modern phenomenon heretofore unexplained, last summer drew to the town of Syracuse, Sicily, thousands of pilgrims eager to behold tears that fell continuously for four days, August 29 through September 1. By December 13 a Reuters

dispatch from Syracuse announced that the Roman Catholic Church, after sifting countless evidence and sworn testimony, "has officially recognized as a miracle tears said to have streamed down the face of a terracotta statuette here of the Virgin Mary." It is claimed that chemical examination had shown the tears to be genuine.

Following hard upon this pronouncement came a credible explanation for blood dropping from a recently broken finger of a statue of St. Anne in the town of Entre-

vaux, France, which was also besieged by pilgrims. The newspaper *Nice-Matin* published a letter to the effect that when such statues were made 200 years ago, the faithful were known to insert into the arms tiny tubes containing a little of their own blood—probably as a gesture of piety and sacrifice.

There is a beguiling parallel between the two cases which makes us wonder if the Roman Catholic hierarchy is sweating out another official explanation.

The Pope Not So High



In spite of the prominence given Pope Pius XII in *Time* magazine last December 14, the Gallup Poll, in a report issued January 5, places His Holiness 9th on the list of men most admired in the world today, thus ranking him below even Bishop Fulton J. Sheen (6) and Sen.

Joseph McCarthy (7). Public opinion on this personage has been more explicitly reflected by letters to the editor of *Time* in response to the above article. Those that opposed in the January 3 issue ranged from a mild reminder from one reader that Stalin and Hitler also had much prestige, power, and popularity, to a blast from another reader venting his spleen on "the worst pack of gangsters at large in the world today, next to the pack in Russia."

While we deplore the unchristian spirit of the latter, we cannot help reminding ourselves of the colossal deception practiced by a man who, by authority of the organization he represents, displaces the Son of God in the lives of millions of his followers . . . "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4).

The Converted Catholic Magazine

A Trappist Monk Comes to Christ

My name is John Marc Méthot



Left to right: Georges Carboneau, Jean Marc Méthot, Gordon Gillespie, A. J. Lesage

THE OPEN DOOR SOCIETY is an undenominational mission working among French Roman Catholics in the Provinces of Manitoba and Quebec, Canada. Mr. and Mrs. Gaudreau are working in Steinback, Manitoba, and Mr. and Mrs. William Epp, Mr. and Mrs. Lesage, Mr. Georges Carboneau and Jean Marc Méthot (a converted priest) are working in Quebec Province. The directors belong to the following denominations: three Anglican, five Baptist, two Associated Gospel Church. The Presbyterian member passed on to be with the Lord a little over a year ago.

Mr. A. J. Lesage, who had been a Roman Catholic for 38 years, was saved about 13 years ago. Shortly after this he was working for his brother-in-law, Georges Carboneau, who owned four restaurants in the city of Montreal. Mr. Lesage worked as cashier

in one of these restaurants, and as he handed the customers their change he gave them a tract or a Gospel of John. Some of the customers complained of this to Mr. Carboneau, so he went to Mr. Lesage and said: "Hey! Hey! What's this I hear about you giving tracts to my customers? These people come to my restaurant to eat . . . not to hear about Jesus! Jesus Christ! That's all right for the church . . . not for to speak about when a man comes to eat."

However, Mr. Lesage persisted in this practice. Finally, Mr. Carboneau fired him. For about ten years he never entered the home of Mr. Lesage. Then one day in 1950, Mr. and Mrs. Lesage were spending a weekend in a summer cottage north of Montreal. They asked the Carboneaus if they would like to come along with them. They were quite surprised that he agreed to come. About two o'clock on the Sunday, Mr. Carboneau noticed a number of people coming to the house in cars. He said to his wife, "Ha, this looks like a meeting. Let's go and pick cherries." As they heard the singing at this outdoor meeting in the distance, Mrs. Carboneau pleaded with him to come and listen to what was taking place. He agreed and sat away from the others but where he still could hear what Mr. Lesage said.

He was soundly converted. Sixty years in the Church of Rome, he was now a firebrand for Jesus Christ. God picked him out to be the contact to bring the ex-priest, John Marc Méthot, to Jesus Christ. Here is John Marc Méthot's story:



The Spirit of God convicted him deeply in the following few months until he was soundly converted. Sixty years in the Church of Rome, he was now a firebrand for Jesus Christ. God picked him out to be the contact to bring the ex-priest, John Marc Méthot, to Jesus Christ. Here is John Marc Méthot's story:

MY NAME is John Marc Méthot. At eleven years of age I was sent to St. Joseph's Seminary at Three Rivers, Quebec, where I completed my classical and philosophical studies. I then

joined the White Fathers Order, a mission society, but with 14 others was judged not fit for that rigorous life. Later I entered the Trappist Monastery at Oka, Quebec, the strictest order in the

March, 1954

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world. For five years I never spoke to anyone except the superior. I experienced many injustices at his hands and showing rebellion against this treatment, fell under his displeasure. Therefore, at the end of five years, when the time came for me to take my perpetual vows, I was judged to be unqualified by the superior for this life.

I then applied to the Vicar-General at Montreal to serve in that diocese, but he would not accept me. When I told him I would go elsewhere he said, "No! If you are not fit to serve under me, you are unfit to serve under any Bishop." I went to the Island of Martinique, then to Lafayette, La., where this Bishop took me on five months' probation; at the end of which I was fully ordained to the priesthood. On orders from Montreal this Bishop was forced to expel me from his diocese. The Bishop of El Paso, Texas, and the apostolic delegate at Washington befriended me and the matter was finally carried to the Pope at Rome. The sentence came that I was to renounce my vows and leave the priesthood. I now had to earn my own living so I went to Mexico and taught English. Some of the priests there who knew me ordered me to leave. Later as I was trying to explain my case to one of the assistant priests, we came to blows over it. I was arrested and sentenced to five years in jail for attempting to murder a priest. Their power was very great. The horror of this prison is impossible to describe. Boys and girls, men and women, together in one great enclosure, living like beasts. I had with me a New Testament in Spanish, and I began to read it seriously. I noticed in the early days of the church that all the Christians loved one another. I found none of this spirit in the church I had been brought up in, so I said, "When I leave this prison I will seek and see if I can find this type of Christian, for they must be living somewhere." After six months I was deported to Montreal at the request of the Prime Minister of Canada to whom I had written explaining my case.

After four or five months of seeking for the type of Christian I had read

about in the Book of Acts, God led me to Mr. Georges Carboneau. He spoke to me about our Lord, and then invited me to his home for supper. When he discovered that I was nearly destitute he put his hand in his pocket and gave me fifteen dollars. This seemed a large sum of money for a man to give me after knowing me for only a few hours. This impressed me greatly and I believe God used this to make me receptive to his words and the words of those to whom he introduced me.

The next day, he arranged to have me meet Mr. Stuart Gillespie, the pastor of The East-End French Baptist Church in Montreal and Mr. William Epp, another missionary of the Open Door Society. Together they opened the Scriptures to me and showed me the way of salvation by faith in Jesus Christ. As they explained this I seemed to understand. However, when they spoke to me about being "born again," I said to myself, "Born again! What is that?" I had always been taught this meant baptizing a baby . . . its being born into the Church. I felt like asking them, as Nicodemus of old asked, "How can a man be born when he is old?" When it was explained to me that the expression "born again" meant being born of the Spirit by exercising faith in Jesus Christ, my eyes began to open and all of the Scriptures I had known in the Roman Church came flooding to me with new meaning. A few days later Mr. Lesage said to me, "John, if you were to die tonight, where would you go?" I now understood that salvation was by faith, yet I had not had any time to show by my works that I believed, so I could only say that I did not know. Then I was told that eternal life was in the Son of God . . . and that if you had the Son of God you had life. Now I saw that it was not by works, but by receiving this life of the Son of God by faith. Later, when Mr. Lesage put the same question to me, I could answer with joy and assurance, "I would go straight to heaven to be with my Saviour if I should die tonight." Knowing that until now I had been lost, but now had received the "life" of my Saviour, I felt

I should witness to this fact publicly. I was baptized in the East End French Baptist Church and was received into the membership there. Shortly after this, one of my brothers met me and I told him of the Saviour I had found. He said he was half paralyzed at hearing this awful news . . . that I had crowned all my previous bad actions by this and had now become an apostate. A few days later, I received a letter from him, part of which read as follows:

"I imagine in a few weeks or months with your Baptists, when you have tasted their kicks, insults and mockeries, I would not be surprised to see you break with them in anger. You know as well as I do that you will be thrown out, and your Baptist and other Protestant cults will be the first to curse you and spit in your face. In the meantime, it is possible they will use you to slander the clergy and do some dirty works. In wanting to aspire and aim too high, one runs the risk of finding himself one fine day in an insane asylum. And when inside, one never knows whether he will ever have a chance to get out. Concerning this, I must tell you that you came very near to being interned when you came back to Canada for the rest of your life. I heard (from a good source and from one who knows) that the fact that you arrived two months earlier than expected saved you (for the necessary papers were not ready). This danger still hangs over you, and one foolish move on your part will land you there. If you decide to harm or trouble the public peace with your preaching in country parishes or elsewhere, you will see how they will take you in for a long time. If you value your liberty it would be very unwise on your part to take new risks in any part of Canada, but especially in the Province of Quebec. I must impress on you that the clergy will have nothing to do with this. My letter is not aimed at making you change your mind, but to forestall some great danger which might shorten your liberty (perpetual internment) because of some very foolish act."

To protect John Méthot, the directors had him examined by two specialists in

psychiatry and put this letter in the hands of a lawyer. Needless to say, the doctors found him perfectly sound in mind. The lawyer wrote to this brother, and a few days later he received a reply to the effect that he was very much surprised that his brother should have taken a personal letter of his and put it in the hands of a lawyer . . . a letter that was written in haste . . . after midnight . . . and mailed without even reading it over.

A few weeks later John Marc went down to Quebec City with the hope of seeing his mother, who is 91 years of age and lives in a convent for elderly women near Quebec City. In company with Mr. Lesage, he had two visits with her. She listened attentively to the story of his conversion and also to Mr. Lesage's story. She was much impressed and accepted a French New Testament which she said she would read carefully.

The same weekend he saw most of his family. His brother-in-law, a doctor and head of a large mental hospital in Quebec admitted to John that he had tried to have him put away, but was now very sorry he had. John told him that he forgave him freely for he now had a new Spirit dwelling in him. This seemed to impress the doctor, but the family did not want to hear of John's conversion. They wanted to know what his plans were. He told them that now he was a witness for his Saviour, and that his plans were to preach the gospel. He said that he was preaching the gospel in Quebec City the next day in the French Baptist Church and for them to come and hear him. Pray with us for this family that they all might be saved.

50 Ex-Priests in Germany

In Germany, during the year 1953, 50 Roman Catholic priests left the church of their ordination—the greatest defection in any year since the time of Martin Luther. At a Protestant convention held in Bensheim last October, all 50 priests were enthusiastically received as they expressed their sincere desire to evangelize the homeland and free their countrymen from the darkness of Romanism by preaching salvation through the merits of Christ.

The Cure for MIXED Marriages

Kathleen

IN MINNEAPOLIS, Minnesota there are two young married men who have begun witnessing to the Roman Catholics and their priests by word and by good sound documented literature. Their names are John Ingram and Jack Coombe.

John Ingram was born and reared in Roman Catholicism in Philadelphia for about 26 years, having attended the parochial schools taught by the sisters, and in high school by the priests. He left school early to enter a career in boxing, and in 1938 got off to a good start by winning a State Boxing Championship in the lightweight division.

All his prayers, confessions, Masses, communions, rosaries, scapulars, medals and other strivings to attain holy living, did not help him when he faced the world with its temptations, crookedness, vice and drunkenness; and soon he was engulfed in the sins of the world. He was not a drunkard—just a “life of the party” boy who got “socially” drunk.

John fell in love with a girl from the Mid-west, and then matters got worse—she was a Protestant. Soon the agony of mixed marriage was upon them. Only those who have gone through this can really understand. They decided to forget religion and let love rule. However, it does not work that way. The Holy Spirit is always pleading with the soul through the conscience.

On a “wild hunch,” (as the world would call it) John decided to move to the Mid-west. After one year in his wife's home town, John and Violet met a student minister who lived the Christ-like life. He soon led them both to the Blessed Saviour.

After one year of “learning the language,” John and Violet, together with their two children, went to Minneapolis where John went into full time study for the ministry. He had no support, no G. I. bill, but he did have the grace of God which is all sufficient. After five years now, John looks back with his wife on the many fruits that they have borne;

many Roman Catholics saved; many messages preached; many articles written and several booklets printed. There have also been many times of witnessing to people and priests—sowing the seed and yet always keeping in mind God's admonition: “not by might nor by power, but by My Spirit, saith the Lord.”

Jack Coombe, on the other hand, was a nominal Protestant. He thought that if we all try sincerely to do what is right, we'd come out all right in the end.

However, he had no time for religion when the world invited him to its pleasures. After serving six years in the Navy during the war, he came home with a longing to know God better. He'd seen his buddies blown to bits around him, and he wanted to know more about God.

In the east, he married a Roman Catholic girl (after the usual red tape of instructions, etc.). He didn't feel he was giving up his religion—he never really had one. He was determined to study the Roman Catholic claims by what little Bible he knew. Soon he was distressed to find that the teachings of Roman Catholicism could not be proven by its Bible. Then came the persecution of in-laws and their Church. The arguments began and lasted for days, until everyone was miserable. Jack had been a successful radio announcer and now he was determined to go to a theological school, enter the ministry and serve God. He entered Providence Bible Institute, and, after hearing the gospel so plainly, Jack called upon the Lord in repentance and faith.

But, as the Word of God tells us, Jack was to endure much taunting and ridicule from his wife and family. He transferred to his home state of Minnesota and attended college at Northwestern Schools in Minneapolis. His wife, Peg, had to choose between her people and Jack. She chose the latter and just less than two years ago she put her trust in Christ. Today she is secretary to the Dean of the Seminary.

Jack and John and their wives met at Northwestern and have joined hands in “The King's Work” — ministering to Roman Catholics.

Children DEFY Their Holy Mother

By FRANCIS KIEDA



Bishop Michael Klepacz

IN WARSAW, POLAND, on December 18, 1953, it was announced that members of the Polish Catholic hierarchy have taken an oath of loyalty to the Communist regime of Poland.

The agency of the Polish Press has declared that ecclesiastics of all the Catholic dioceses joined in accepting this oath when its formula was read by the secretary of the Episcopacy, Bishop Sigismund Choromanski.

Bishop Klepacz, chairman of the Polish Episcopacy said: "With our oath, we affirm that the Republic of the Polish People shall always have the full and unshakable support of the Episcopacy in its efforts to strengthen our nation, ameliorate her economy and culture and promote the welfare of the people."

"The Catholic clergy considers as its mission and patriotic duty to participate in the collective endeavor of the entire Nation in assuring prosperity for all, augment the security of the country and the glory of the nation. This serves as a guarantee that all malicious attempts against the religious sentiments with reference to aims hostile to Poland will be repressed."

The Bishop added that "our oath shows that the Republic of the Polish People, in its constant effort to increase the strength of the nation, to ameliorate its economy and culture and increase its prosperity, shall always have the full and warm support of the Episcopacy."

The Polish Prime Minister, Joseph Cyrankiewicz, has declared that the Government of Poland "has always guaranteed freedom of conscience and of worship." Besides, Cyrankiewicz has affirmed: "The Episcopacy shall always aim to develop within the ranks of the clergy a civic and patriotic sense of service to the country and to the nation. Relations between Church and State shall be bettered to the complete advantage of the Nation. The regime has always guaranteed to all citizens freedom of conscience and worship."

Communism and Catholicism have joined hands in Poland. Here we have an example of two diametrically opposed ideologies working together for the common good. So they say! We shall watch closely the subsequent events flowing from this supposed union of Church and State in a Communist satellite

country. We shall see whether religious expression on a large scale will be permitted in Poland.

Polish Priests Defy Vatican

"The Rock," a bi-monthly newspaper, published in Glebe, N.S.W., carries the following news from Poland, under Soviet domination: "At a meeting held recently in Wroclaw (formerly Breslau), 400 Polish Roman Catholic priests, monks and nuns resolved to act independently of the Vatican whenever they saw fit."

"While promising to obey pronouncements based on 'the sacramental character' of the Church, the priests determined to uphold the social and political views of the 'motherland.'"

Similar resolutions were passed by the clergy in Warsaw, Opole, Olstyn and other localities in western Poland.

Will the Polish Roman Catholic Church become nationalized and independent of the Church of Rome? Recent developments and declarations of the episcopacy in Poland seem to point to friendly cooperation between the Communist State and the Roman Catholic Church.

Rome Censures Papini's Book

Giovanni Papini, author of several works on historical and cultural topics, became especially famous for his "Life of Christ, during the writing of which he was converted to the Roman Catholic Faith. His "Life of Christ" has been translated into thirty-one languages.

Recently, Papini has published a new book entitled "The Devil," which has been received

(Continued on page 93)

Supreme Court of Canada Secures Freedom of Worship



ALARGE bonfire on Parliament Hill should celebrate the Supreme Court of Canada's decision in favor of Jehovah's Witnesses in the Saumur case. Few decisions in the history of Canadian justice can have been more important. Few courts could have done better service than this to Canada. The deliverance cannot be celebrated with the bonfires it deserves," writes Judith Robinson, well-known Canadian columnist, writing under the heading "Equal Rights to All."

The Saumur case had been six years reaching its final decision. "In addition to legal battles, Jehovah's Witnesses have suffered lies, slander, misrepresentation, loss of jobs and businesses, wrecking of homes, beatings, stonings, filthy jails, kidnapping, mobs and riots. Arrests and prosecutions had reached the appalling total of over 1,500, of which number 800 were still pending," informs a Jehovah's Witness correspondent.

What caused all this Catholic opposition to the right of Jehovah's Witnesses to preach their religion.

Twenty years ago, in October, 1933, Quebec City passed a censorship by-law specifically aimed at stopping Jehovah's Witnesses from distributing Bibles and Bible literature. The by-law provided:

"It is forbidden to distribute in the streets of Quebec any book, pamphlet, booklet, circular, tract without having previously obtained for so doing, the written permission of the Chief of Police."

An attack on this by-law was begun by Jehovah's Witnesses in 1947, with a view to having it declared an illegal suppression of freedom of worship. The trial continued for nearly two weeks. The city tried to turn the case into a heresy trial by introducing matters irrelevant to the law and asking the judge to deny the legal rights of Jehovah's Witnesses on account of their beliefs.

The five-judge majority held that it was absolutely illegal for the City of Quebec to use the censorship by-law to interfere with the distribution of religious literature by Jehovah's Witnesses. Four of the majority, Justices Rand, Kellock, Estey and Locke, held the by-law to be unconstitutional; that there was no power in the Province to legislate on freedom of press and worship.

Freedom of Worship Act

Prior to this case, most Canadian legislators, lawyers and judges would have said that there were no written guarantees of freedom of religion in Canada. During the litigation a most unusual discovery was made. There was found a forgotten Bill of Religious Liberty that was still in force. This Bill was enacted in 1852, and just one hundred years later, in 1952, Jehovah's Witnesses presented it in argument before the Supreme Court of Canada for the first time.

Where had this guarantee come from? Why had it been enacted? How was it forgotten? At the time of its enactment in 1852, there had been a tremendous religious controversy between the Roman Catholics and the Protestants. The statute was designed to put an end to the fears of each side that the other would destroy it. In 1867, at the confederation of the first four provinces, this law was continued in force. Since that time the

statute appears to have been forgotten. It had not been printed in the statute books of Ontario for forty years. In Quebec it had been reprinted but never used. This ancient law provides as follows:

"Whereas the recognition of legal equality among all Religious Denominations is an admitted principle of Colonial Legislation; be it therefore declared . . . That the free exercise and enjoyment of Religious Profession and Worship, without discrimination or preference, so as the same be not made an excuse of acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Province, is by the constitution and laws of this Province allowed to all Her Majesty's subjects within the same."

Freedom of Worship Beyond Provincial Power

Is freedom of worship a local matter of small importance, or a fundamental national right? If it is local, then the province of Quebec can make laws restricting or even destroying it. If it is of national importance, then only the Canadian Federal Government can deal with it.

The province argued that it was a purely local matter within provincial jurisdiction. Mr. Justice Lock pointed out:

"If the argument is sound, then the holding of religious services by the adherents of any faith designated by the Legislature (of the province) may be prohibited."

Can the Canadian people realize the dangers inherent in the Quebec argument? Even the right to hold church services would be in jeopardy. The Quebec argument could turn Canada into another Spain, where no churches other than Catholic are allowed to be built! Jehovah's Witnesses are building a bulwark against such evil. That bulwark protects the freedom of all.

A number of the judgments were eloquent in placing primary liberties such as freedom of speech and worship on the

highest plane of constitutional importance.

Mr. Justice Rand said:

"Freedom of speech, religion and the inviolability of the person, are original freedoms which are at once the necessary attributes and modes of self-expression of human beings and the primary conditions of their community life within a legal order . . . That legislation "in relation" to religion and its profession is not a local or private matter would seem to me to be self-evident: the dimensions of this interest are nationwide; it is even today embodied in the highest level of the constitutionalism of Great Britain; it appertains to a boundless field of ideas, beliefs and faiths with the deepest roots and loyalties; a religious incident reverberates from one end of this country to the other, and there is nothing to which the "body politic of the Dominion" is more sensitive . . . From 1760, therefore, to the present moment, religious freedom has, in our legal system, been recognized as a principle of fundamental character; . . . religious belief, duty and observances were never intended to be included within that collocation of powers (allotted to the provinces)."

Mr. Justice Estey also placed religious liberty on the highest plane. He described it not only as a legal right, but as a sacred right, saying:

"The right of the free exercise and enjoyment of religious profession and worship is a personal, sacred right for which, history records, man has striven and fought. Wherever attained they have resisted restrictions and limitation thereon in every possible manner."

The judgments are clear and definite on removing from provincial authority the power to destroy religious liberty.

NOTICE

Any group or church with used Bibles in fairly good condition that wants to contribute them to missionary work, please ship to us. We have many requests for same that we cannot fill.



Home of Senor Marco after 1952 fire

ROMAN CATHOLIC BARBARISM IN COLOMBIA

FEATURE

IN THE ENLIGHTENED year of our Lord 1954, Christians are being murdered in the name of Christ!

While Pope Pius XII from the "privileged sanctuary" of the Vatican prays for peace and makes eloquent pronouncements on freedom of religion and worship, the Church that boasts she never changes is with modern intolerance and medieval tactics murdering Protestants in Colombia, South America.

While the Pope urgently calls the free world to the aid of persecuted Catholics behind the Iron Curtain, he is secretly encouraging the wanton persecution of Protestants in hapless, Catholic-dominated Colombia.

While the bells of St. Peter's in Rome are resounding on behalf of peace and good will, tolerance and brotherhood, the bells of all the sainted churches in Colombia are sounding the alarm for the barbaric destruction of Protestantism.

Let this infamous course of action on



Fanatics parade outside Baptist Church in Bogota

Missionaries William Easton (W.E.C.) and Lorentz Emery (Presb.) amid ruins of W.E.C. Chapel destroyed by police in Tolimas



The Converted Catholic Magazine

the part of the Roman Catholic Church announce to the Protestant and non-Protestant world alike the unchanging character of the church that perpetrated the Inquisition and the St. Bartholomew's Massacre. Let this reveal perfidy and duplicity at their contemporary worst. For this is not history inscribed on crumbling pages of medieval manuscripts. This is current events. This is 1954.

Let the Catholics of America who believe in freedom and tolerance investigate and verify the following facts for their own enlightenment . . . while there is time . . . while America is yet free. For Colombia is less than 1500 miles from the borders of the United States—considerably less than the distance from Chicago to Los Angeles. And Colombia is also a republic.

It is a bald, incontrovertible fact that Protestant Christianity is now outlawed in three-fourths of Colombia. The reason? Nothing but traditional hatred and intolerance for non-Catholics.

Rome's Edict Supersedes Colombia's Constitution

By an order dated September 3, 1953, the National Government directed Departmental Governors to stop every form of religious activity except Roman Catholic in 18 regions of the country designated as Catholic Mission Territories. These same Territories were recently enumerated in the 1953 Treaty on Missions between Colombia and the Vatican. This stringent order, known officially as Circular 5106, affects thousands of Protestant Christians and tens of thousands of Protestant sympathizers. Forty-one foreign missionaries and about 20 Colombian pastors, with their 25 churches and chapels, an equal number of mansees, one Bible institute, three dispensaries, a dozen cemeteries, and some 25 primary day schools—all valued at about \$145,000—are the direct objects of attack, since all Protestant religious services, sacraments, day schools, and health centers are under interdict.

That the order was inspired by prejudice rather than practical considerations is evident from the fact that the Mission Territories, in size equal to Texas plus the six New England states, contain 1,064,000 people, who are served by only 200 Roman Catholic missionary priests—a ratio of one priest per 1,660 square miles (larger than the State of Rhode Island), or one priest per 5,323 persons. The Church recommends as ideal the ratio of one priest for every thousand Catholics.

Much of the territory is trackless jungle and wilderness containing many uncivilized Indian tribes who, after four centuries of Catholic domination, are still completely pagan. Since the 200 priests are entirely inadequate, and since Protestant missionaries have shown their willingness to aid these Colombians, the conclusion is unavoidable that the proclerical Government prefers ignorance and paganism to Protestantism among its population.

The intent of the order can further be gauged by the following:

The wholesale proscription of Protestants stands in glaring contradiction to Article 53 of the Constitution, which "guarantees liberty of conscience. No one shall be disturbed because of his religious opinions, nor compelled to profess beliefs nor to observe practices contrary to his conscience."

The order violates the United Nations Declaration of Human Rights, signed in 1948 by Colombia, which states in Article 18 that "Everyone has the right to freedom of thought, conscience and religion . . . and freedom . . . to manifest his religion or belief in teaching, practice, worship and observance."

The order undermines the 1948 Charter of the Organization of American States, which also guarantees to all human beings, without distinction, "the right to attain material well-being and spiritual growth" with liberty and security.

The order further has the affrontery to state that since 1902, when an agreement was "celebrated with the Holy

See." Protestant pastors have been excluded from the Mission Territories and that missionaries have been advised of the restriction when entering the country. As a matter of record, not only have Protestant missionaries *not* been so advised, but they have carried on their work openly for dozens of years, with full knowledge and approval of the Government. The Colombia-United States Treaty of Peace, Friendship, Navigation and Commerce (signed in 1846), which stands today, explicitly grants religious freedom to American citizens residing in Colombia without restriction upon their place of residence.

The Government's September 3 order is thus seen to be arbitrary and unconstitutional, as well as in violation of the standing treaty with the United States. It needs no enlightened understanding to perceive the double standard of principle and practice raised in Colombia by the recent action of the Roman Catholic Church.

For this is a deliberate campaign of persecution aimed at the emasculation of all Protestant evangelism and influence in Colombia, if not the complete extermination of the hated Protestant Christians. From false charges to imprisonment, from mob violence to willful destruction of property, from threats of harm to actual murder, the "Holy War" ranges. And there is evidence—abundant evidence—to support these allegations.

There are discriminatory actions and interruption of divine worship.

Because he was a Protestant, the Rev. Wilford C. Hunt of Valledupar was ordered by the mayor, in a decree of October 16, 1953, to "respect the prohibitions expressed by the Ministry of Government, notwithstanding the liberty of worship which our Constitution guarantees . . ." The decree came as a result of continued pressure from the Vicar of the diocese.

Because he was a Protestant, the Rev. Frank W. Hornung, who for three years ministered to scattered Protestant Christians along the lower Cauca River by

means of his river launch, was ordered to cease and desist from any religious activity.

In Colorado del Tiquisia, at the insistence of the parish priest, the Protestant congregation has been forbidden to build a chapel, despite the fact that the village lies outside the Mission Territories.

Police broke up a mid-week religious service in the Protestant chapel of Puerto Wilches, October 21, 1953, and prohibited further services. Of the three men taken to City Hall, one was jailed.

On September 14, 1953, Father Guerra, parish priest of Playitas, conducted Catholics to the Protestant chapel during an afternoon service. Carrying an image of Christ, he led his followers in a number of derogatory cheers and yells.

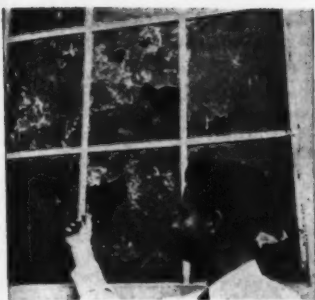
Led by the parish priest and a Catholic teaching brother, 50 children attacked Protestants of Istmina during a religious service in their chapel, August 16, 1953. Protection was requested and granted to prevent any destruction.

A Jesuit Father in 1950 forced a Protestant church in Barrancabermeja to discontinue the morning service when he entered with holy water, images of the Virgin of Fatima, and loud shouting. "Here is the house of the Devil!" he cried. "The pastor is a communist leader, and everyone else is a communist!" The mayor arrived with soldiers, drove out the Protestants, and sealed the church. It took eight months for the congregation to regain the use of their building.

In Galindo last October, the police inspector and his deputies, armed with knives, broke up a Protestant religious service, drove the worshipers from their chapel, and forbade them to gather in the chapel or sing hymns in their homes—all this outside the Mission Territories.

There are false arrests and even kidnapping.

In September 1953, Srs. Ardila and Martinez were placed in stocks in Manatequera for reporting anti-Protestant violence to President Rojas and the local



Pastor Lopez (Seventh Day Adventist) inspects damage to his church by priest-led stoning party in Palmira Valle

governor. The two Protestants were released only after paying fines.

Young Abraham and Obdulio Morales were returned to their Protestant mother in Manizalis early last October, three months after they were surreptitiously kidnapped by a Jesuit priest acting under orders from the bishop. The bishop later reversed himself as a result of much publicity given the case, and the unwilling captives were released from the orphanage where they were being held. To compound the crime, the judge coerced the distraught mother into signing an agreement to educate the boys in Catholic schools as the price of their return. Meanwhile, the Catholic press was hard put to it to explain away their twisted stories about "abandoned" boys "sheltered" by Catholics, since the bishop himself agreed with Sra. Morales that the boys were confined against their will.

A Protestant church member was unjustly seized in the 1950 uprising in Tieradentro and held for two years without trial. He was finally released for lack of evidence.

There are forcible expulsions from church and country.

After eight years spent legally in Colombia, the Rev. Victor Leng was banished in unequivocal terms from his congregation and home in Villanueva. The Resolution, issued by the mayor last October 2, empowered the police to enforce it "by whatever means may be

necessary." By November 4 the town priest had exerted sufficient influence to have Mr. Leng expelled from the city.

Authorized by the National Government, the mayor of Istmina, on October 15, 1953, ordered the expulsion of three Colombian and nine foreign Mennonites from his municipality and the suspension of their services. Treated like common criminals, these Protestant leaders were kept under constant police surveillance. Although they had been established in Colombia for over six years and were charged with no crime, they were ordered to abandon within 60 days property valued at \$22,000.

There are slanderous charges and fabrications.

On August 19, 1953, before his election to the presidency, Lieut.-General Rojas made this statement to 48 American newspapermen: "It is unexplainable that in this time when the country is in a period of outstanding advance and progress they still speak of sending missions, as if they were speaking of a savage country." The presence of 200 Catholic missionary priests in Catholic Mission Territories refutes this bland assertion. It is also interesting that illiteracy runs a trifle under 50%. The President continued: "Protestants intervened in politics in some regions, helping the anti-Government forces, a fact which led to certain lamentable incidents." For this accusation, repeated ad infinitum by the Catholic clergy and press, there is a total lack of evidence.

As every Colombian knows, the five-year epoch of bloodshed from which Colombia is now emerging has been caused by Roman Catholics in armed rebellion against the Government. The charge by the Catholic press that Protestants joined the insurrectionists remains totally unsubstantiated. Protestants teach the gospel of peace and enjoin obedience to the government in all matters not affecting conscience. The true spirit of Christianity encourages men to love their enemies and pray for them, not to shoot them.

The best answer to the President's remarks comes from the Archbishop of Popayan, who in 1952 made a plea to Colombian Catholics: "We are reaching the extremes of barbarism and are dishonoring ourselves before the civilized world . . . Not only are there assassinations in the towns, countrysides and highways, but we have arrived at a refinement of cruelty, an excessive fierceness, which is only explicable among peoples of the most degraded cultures . . ." This is the "outstanding advance and progress" in Colombia.

Bishop Builes, in his fulminating booklet *Protestantism, Its History and Its Errors*, lashes out at Protestant vileness, calling for a Holy War: Protestants, he writes, "are attacking the most sacred thing we have. We must drive back the aggressor, and drive it back we will!" His chief bugbear is Protestantism as the Fifth Column for Yankee imperialism—a charge so ridiculous as to be beneath comment, except that the Bishop is seeking to punish Protestants as traitors.

Pan-Americanism also draws censure as a movement "to take away our faith . . . and snatch away our beliefs." Actually, the ministry of Protestants is to take the gospel of love and forgiveness to those hundreds of thousands of Colombians who are religiously indifferent, whose religion is a mere expedient. And yet the Bishop claims that "After the style of Russia . . . Protestants promote spiritual hunger and misery . . ."

Execrating Martin Luther as the most despicable of men, who lived "a life of lust, debauchery and drunkenness," the Bishop accuses his spiritual descendants of blasphemy against the Virgin Mary. Such a fabrication only reveals the falsity of his position. The Bishop's fears might be best described as the "equal and opposite reaction" to the action of Protestantism, which must be appealing to more Colombians than he can rationalize in his thinking.

Under a front-page headline in the now defunct paper *El Siglo*, a Jesuit priest last September 8 accused Colom-

bian Protestants of distributing communist literature and fomenting armed uprising against the Government. Since many Colombian priests label all Protestant books, including the Bible, as communist literature, it is not difficult to see how such a charge could be believed by the ignorant and credulous. His slanderous accusation regarding rebellion, however, has no basis in fact. During one such uprising, there was not a single protestant pastor, missionary, evangelist, or colporteur in all of the area, since they had previously been forced to flee. But the best rebuttal for such allegations is just that Protestantism and communism are polar opposites and in truth a "communist Protestant" is a contradiction in terms.

Protestantism, a Fountain of Corruption is the title of a leaflet from the Government press in Manizales. Now being circulated publicly by Catholic nuns, the tract accuses Protestants of introducing vice into Colombia, of "opening wide the doors to the most shameful licentiousness," "exalting crime," and "establishing corruption and vice as their law." The inglorious purpose of such a leaflet can only be to produce hatred and intolerance in a Colombia just recovering from the effects of five years of bloodshed.

There are hate campaigns and threats of harm.

In San Martin de Loba, a 27-year-old parish priest indoctrinates children with an anti-Protestant taunt-song. This same priest, on September 13 last, led a Catholic procession to the Protestant chapel, where a religious service was in progress. During a 15-minute demonstration of intolerance and vulgarity, the priest heaped insults upon the worshipers. The next day, Monday, he led a procession to the home of every Protestant family in Playitas and directed the singing of his Hymn of Hate.

Last October in Remedios, the parish priest saw a Protestant evangelist enter his town from Segovia. Shortly thereafter an open letter appeared in the Catholic parish paper of Segovia, anticipating

his return to Remedios: "We want you to know we are ready to fight you," the priest wrote. "... We have decided to attack you forcefully, and you will have to return to Segovia black and blue and with your clothing in shreds ... We'll give you a beating you will remember."

A priest who led a Catholic procession to the Protestant chapel in Playitas, September 15, 1953, urged his followers to destroy the building and drive the Protestants out of town, using stones and clubs if necessary.

A member of the dispersed Presbyterian congregation in Riomanso returned there in September of 1953, two years after being driven out by persecution. A priest who saw him on the street gave him the choice of embracing Catholicism or finding his life in danger. As a result of a subsequent hate campaign, the Colombian Presbyterian found himself the object of general hostility and finally resolved to sell his farm and leave town.

In San Martin de Loba, contrary to existing law, Protestant services were positively prohibited under threat of retribution.

Because he was a Protestant, a Colombian pastor in Fonseca was ordered to close his church and stop religious services, with the threat of severe punishment if he disobeys.

There is wanton property destruction.

While worshiping in a Sunday morning service, September 27, 1953, the Protestant congregation of Mantequeira



Ruins of Pentecostal Church in Mollinero, destroyed by dynamite

March, 1954

was attacked by an armed Catholic fanatic, who inflicted much damage, then burned their Bibles and hymnbooks.

In Mollinero, the newly constructed Protestant church was completely destroyed by dynamite at midnight, August 28, 1953, in fulfillment of a series of threats of bombing.

In the mountain town of Riomanso, the Presbyterian church lies in ruins. Police, after driving out all Protestants, confiscated, or permitted to be carried off, everything but the adobe brick walls. Nothing else remains.

The toll of Protestant churches destroyed since 1948 now stands at 43.

There is physical violence and even murder.

A Mennonite missionary of Istmina narrowly missed death from a police bullet last October 12, while he was conferring with his lawyer. Directly across the street from the office, a policeman discharged a rifle in their direction, missing each by about a foot. An accident, said the police.

The Indian Territory of Tierradentro was the scene of an uprising in January 1950. The mayor called the Protestant Indians "communists," had some jailed, others shot, and beat up one of them himself.

In January of 1953, at the instigation of Jesuits, police entered the church of Barrancabermaja, beating members with blackjacks and rifle butts. The pastor was wounded on the head, while his wife was carried off to police headquarters and forced to kiss a crucifix. Some of the members were beaten to the floor, kicked in the abdomen, and forced to repeat Catholic prayers. One member was beaten unconscious by four policemen and required 15 days' hospitalization for injuries. Another was struck in the face with his Bible and knocked unconscious with a blow from a rifle butt. Damage was inflicted on church property.

In Galindo, last November, a Protestant was seized by police, beaten, and

placed in stocks for refusing to contribute to the construction of a Catholic chapel.

Because he was a Protestant distributing Protestant editions of the Bible and Protestant religious literature in Colombia, Sr. Juan Arias was found, after a disappearance of two weeks, in a burlap sack—murdered—with bullet holes in his forehead and chest. He was delivering two Bibles to friends in spite of two previous arrests in 1953—months before the September 3 Government directive was issued.

His cruel death brings to 52 the total of Protestant martyrs since the start of bloody persecution in 1948.

During the five years of persecution, hundreds of Protestant Bibles have been destroyed in Bible burnings, sanctioned by many of the Roman Catholic clergy. And yet, remarkably, a total of 172,000 Bibles, New Testaments and portions of the Scriptures were circulated in Colombia in 1952 — the largest distribution since violent persecution of Protestants began. The demand far exceeds the means of supply, the only hindrance being the dangers attendant upon distribution.

For Colombia is no longer safe for Protestants. With a scheming clergy to inflame them to frenzied, fanatical deeds, Catholics who formerly lived in harmony with their Protestant neighbors are being turned against them. It is little wonder that everywhere, congregations are preparing to continue meeting in secret. Until this shameful denial of freedom is ended, Protestant Christianity is forced to exist underground as the Church of Silence.

And yet, in spite of the multiplied evidence of intolerance and hatred of Catholic for Protestant, in spite of the vicious accusations ranging from communism to rabble-rouser to devil-worshiper, in spite of all the opprobrium heaped upon the name and person of these evangelists laboring in a strange land for the Christ they love, there are a few in the camp of the opposition who realize the weak-

nesses of their own forces. There are those in Colombia with sufficient insight to admit that a large portion of their own population is spiritually adrift. The *Catholic Herald of Medellin* with surprising frankness expressed its concern in the issue of October 3, 1953:

The moral collapse which we see everywhere is no secret to anyone . . . The tempestuous winds of pornography, prostitution, alcoholism, gambling, infidelity, lack of character, in a word—of all vices and crimes, are annihilating everything of value and dignity . . .

And it is precisely because of this difference in the soul that the devastating breath of the crudest paganism is taking possession of our nation . . . We are in a Babel of confusion . . .

But we cannot go on thus, because total ruin threatens us, material, spiritual and moral ruin.

Even the Catholic hierarchy itself, in a pastoral letter dated last November, revealed concern over the lack of real Christian faith in Colombia:

We must recognize with grief that respect for human life among us has suffered a lamentable setback . . . The most trifling motives lead to assassinations of the most abominable nature; and neither women, nor children, nor the elderly, nor defenseless and innocent persons escape this flood of iniquity. This has been one of the most terrible manifestations of the violence which has scourged our country . . .

It must be recognized that in many cases, unfortunately, Catholicism is on the lips, but not in the depth of the heart and spirit.

From a secular journal come even more striking words. The Bogota magazine *Ya* in its issue of August 29, 1953, affirmed that ignorance and fanaticism are the two main causes behind the persecution of Protestants in Colombia.

The ignorance of the common man . . . leads many to classify Protestants as "pagans," "idolaters," or "Masons" . . . Some consider that to be a good Catholic one must persecute those who are not . . .

Terror cannot correct error . . . New conditions, caused by the appearance of religious minorities in Colombia make necessary the adoption of norms of tolerance, of civilized living together, according to the style one sees in the United States and Canada . . .

But for the most part such pronouncements are rare indeed and are but voices heard faintly above the taunt-songs of the rabble.

Even in the United States one finds no such insight, for the Catholic tabloid *Our Sunday Visitor* (July 19, 1953), while admitting violence against Protestants in Colombia, blames it on lack of priests. The evidence is all too clear that the reverse is true. Documentary evidence collected since December 1951 indicates that in over 35% of acts of persecution, Roman Catholic priests have been directly involved. Indirectly, their influence lies behind most of the remaining persecution. Further, in Colombia, where the proportion of priests to population is higher than in any other Latin American country, the sporadic violence which characterizes the other countries has grown into a ruthless campaign of religious persecution, designated by one bishop as the Holy War.

Thus in the United States facts are distorted, and the same intolerance toward Protestants rises to the surface. This should not be surprising. The Roman Catholic Church is the same the world over, and though she wears the cloak of expediency for a time in this country, her ultimate aim is always complete domination and subjugation.

While deploring the situation in Colombia, nevertheless we feel that there is reason to rejoice:

- (1) because of the comforting words of Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven . . ." (Matt. 5:11, 12)

- (2) because persecution is an indication of godly living: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12)
- (3) because the blood of the martyrs has ever been the seed of the church—as the tremendous demand for Bibles in Colombia will testify.

More than this, we feel that as Americans we have a responsibility to perform, before revolution-wracked Colombia sinks beneath the wave of barbarism.

An Urgent Call

We urge all Protestants of the United States to proclaim and widely publicize a special day of fasting and prayer on behalf of their persecuted brethren in Colombia and the benighted millions to whom the gospel must be preached.

We suggest that the evidence of persecution be presented to the United Nations, as a demonstration of the lack of good faith on the part of Colombia in signing the Declaration of Human Rights.

We solemnly adjure Americans to guard their precious liberties zealously, lest at any time our republic find itself encumbered with a Church-State or a State Church.

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OPEN FORUM



Public School System Defended

Gentlemen:

May I reply to the excellent and persuasive letter in which Mr. Vorderstrasse so well expresses the viewpoint on parochial school tax-exemption held, no doubt, by many other readers?

Mr. Vorderstrasse points out that the sole issue at stake is whether or not Catholic parochial schools qualify as 'non-profit educational, religious, and charitable institutions' under present tax-exemption laws. He emphasizes the fact that the *kind* of education, religion, or charity they represent is irrelevant to this issue, and opens up another and entirely distinct question of law.

I disagree sharply with Mr. Vorderstrasse's statement of the issue. The issue, as I see it, is not whether Catholic schools qualify under tax-exemption laws, but whether these laws themselves qualify as valid under our constitutional guarantee of separation of Church and State.

That is a question which only the Supreme Court can decide. Parochial school tax-exemption presents an entirely different problem from tax-exemption for churches, in which all creeds are on an equal footing and share a blanket coverage. In the near future the Supreme Court may be called upon for a decision. Should it decide adversely to the parochial schools there are good people who would consider the decision unfortunate. But is that so? What actually would happen to our Protestant parochial schools were the bulwark of separation of Church and State ever to give way?

Let us never forget that tax-exemption is only the first step in Rome's campaign. Should she crack the wall of separation there, her next demand would be for outright subsidies.

Does anyone who observes the enormous wealth and pressure which Rome can bring to bear, her control of public officials from Congressional Committees to local politicians, her domination of the press, her power to intimidate businessmen through threat of boycott—does anyone who sees these things think for a single moment that Rome, who has never shared anything, intends to share the public coffers with any 'heretical' group whatever? Does anyone doubt that she will find some subter-

We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.

fuge for diverting all available funds to her own uses, even if only by branding other participating groups 'Communist'? Or if she does allow a meager dribble to seep through for the benefit of non-Catholic parochial schools, will she not consider this an investment in the valuable technique of playing off the Protestant sects against each other, thus effectuating her traditional policy, 'Divide and conquer'?

Is that a prospect any Christian enjoys contemplating? If not, there is one sure preventative — sustain our constitutional guarantees!

It is most dismaying that at this time when a united front against Rome is desperately imperative, there are still a few good Protestants continuing to take the Vatican's propaganda bait. Why is it that some (though by no means all) of our Protestant parochial school sponsors cannot speak of their own schools in terms of well-deserved praise without ill-deserved belittlement of the public schools? Why cannot each of us be justifiably appreciative of what he himself has built up without seeking to tear down what his brother has built?

Surely one need be narrow-minded indeed not to recognize the incalculable value of our great public school system, its tremendous contribution to our democratic principles, based as they are on the Christian doctrine of brotherly love, and more important still, its contribution to the character of the American people. American generosity is proverbial throughout the world. Where in history will one find another people so fully convinced that 'the greatest of these is charity'?

Yet the vast majority of these people, including most of our Protestant church members, are products of our American public schools. I doubt that any one of our Protestant school-maintaining sects would wish to go on record as claiming a higher type of Christian citizenship than the sects which do not have schools.

Certainly, those who believe in full-time religious education are entitled to feel that their policy of a parochial school system is right. But when they interpret this as meaning that the public school system is wrong they are simply swallowing the propaganda laid down and so assiduously promoted by five generations of hierarchy in their vicious assault on our schools.

Of course the public schools are wrong

from Rome's viewpoint. In the first place, they teach the truths of history, something which Rome can ill afford. In the second, they bring Catholic children face to face with the villified 'heretics'—(56% of Catholic children now attend public schools)—and Rome's carefully planned hate campaign collapses. And in the third place, their very existence is a nuisance to Rome, compelling her to set up a competitive system. Were she able to destroy the public schools by slander, infiltration, or diversion of funds, her objective would be to reduce education to the near-illiteracy level prevailing in Catholic lands, a situation on which she thrives and flourishes.

It is important that all true Christians remember when they hear the Roman hierarchs calling our public schools 'non-Christian' and 'Godless' that what the prelates really mean is non-Roman and Popeless.

Sincerely,

DEE SMITH

Should Protestants Patronize Boys Town?

I was very much disturbed the last two Christmas seasons, by receiving seals from Boys Town. Since then, I have found many Protestants who use these seals. They think Boys Town does a good work (which they do), but we have many Protestant institutions, and I feel we should support them. The propaganda of Boys Town is "We take care of all boys, regardless of Creed or Color." However, do they have Protestant Chaplains to take care of spiritual needs? I am sure they do not. The property and all belongs to the Catholic Church and I feel any support given would only enrich the Catholic Church more and more.

May God continue to bless the wonderful work of Christ's Mission.

—M. Ulrich

First to Break Away From Rome

I was born into a Roman Catholic family of ten children, all of whom were kept within the folds of the Church until adulthood. When I became an adult, I began to work on different farms in the summer in order to earn money for education in the public schools. After a few years, I was licensed to teach. I taught for three years.

I was the first member of my family to break away from Rome. I was ordained as a minister in the Baptist denomination and served several different pastorates. One of these pastorates was on the prairies of Nebraska, where I had been sent and supported by the American Baptist Missionary Society.

For more than forty years I did evangel-

istic work in almost all sections of our country, including great mass meetings in many of our largest cities, such as Chicago, Detroit, Michigan, etc.

As I said before, I was the first member of my family to break away from Rome. However, during my life I have induced every other member of the family to renounce Rome and all of her non-Christian teachings and practices. One of my brothers became a prominent Methodist minister in the largest Methodist Conference in our country. All my family spent the rest of their lives in Christian work. I am now the only surviving member.

During the recent years, due to wars, political dissensions, etc., I have been inactive. I am now nearing the sunset of life, but I do make a limited number of addresses wherever there is an opening. I would appreciate more than words can say, if I could hear from any of you who might be interested in meetings. The Lord has given me a message and as long as I am on this earth, I want to tell others of His saving grace.

F. F. DeLong, 5857 Cass, Detroit, Mich.

A Vital Movement

The following is taken (in part) from the official organ of the Buffalo (CATHOLIC) Diocese, "THE UNION and ECHO"—dated JANUARY 25, 1953, printed weekly, page 2 magazine:

We Catholics would dearly love to make America Catholic. Not of course by means of a cabal or a conspiracy. Not by trickery, secrecy or mendacity after the fashion of the communists, but by demonstration, persuasion, invitation. When St. Paul was on trial before Agrippa he spoke so well that the king exclaimed: "A little more you will persuade me to be a Christian." St. Paul answered, "Would to God!"

REV. JAMES M. GILLIS, C.S.P.

FORM OF BEQUEST

I hereby give and bequeath to Christ's Mission, Inc., a corporation organized and existing under the laws of the State of New York, the sum of..... dollars, to be paid out of any real or personal estate owned by me at my decease.

March, 1954

The Roman Catholic Church and Gambling

THE END justifies the means, says the Roman Catholic Church. But does it? Controversy over church bingo in various parts of the country would seem to indicate that there is much opposition to the theory, particularly since gambling in most states is ruled illegal.

THE Catholic Church, which considers gambling "neither immoral nor illegal," played a major role in the last election campaign in New Jersey. "The local decisions involved gangsters, Court reform, and bingo," reported *Life* magazine, on November 16, 1953. An accompanying photograph of a throng of bingo players bore this description: "Bipartisan Bingo Issue in New Jersey was settled when pro-bingo referendum won 3-1. The day after election, 1,000 attended a game held in North Bergen, sponsored by St. Brigid's Catholic Church."

In New Jersey the Church succeeded in winning its point.

A report from the July 28, 1953, issue of *Rocky Mountain News*, Denver, Colorado, tells a different story.

As a result of individual complaints, gambling games were closed down one Saturday night in two bazaars sponsored by the Catholic Church in Adams and Arapahoe counties.

"Chuck-a-luck" and "beat-the-dealer" dice games, both in progress when the sheriff arrived, were among the money-raising devices sponsored by the bazaar to support St. Mary's School in Littleton. At this parish school, according to the Rev. Frederick McCallin, St. Mary's pastor, children pay \$2.00 per month tuition, "if they have it;" in no case does a family pay more than \$4.00 tuition. "This tuition obviously doesn't run the school," he said. Consequently, "we opened again Sunday with chuck-a-luck tables."

That same night, officials closed down gambling at the Good Shepherd Mission north of Denver. Here they found a dice game and two wheels "resembling roulette." Mission officials said the bazaar

continued Sunday night, but without gambling.

In both instances, officials said, raffish were not discontinued. In neither case was there any prosecution for infringement of existing law.

Another illustrative tale comes from Denver. In the *Denver Post* last year appeared "The Smaldone Story," by Robert W. Fenwick, from which we quote at length.

"In the past thirty years of Denver's criminal history, the names of Clyde and Gene Smaldone repeat and repeat," writes Mr. Fenwick. "Violence and booze, imprisonment and gambling, trials and vengeance—this was their background. They were making enormous profits from slot machine operations, bookmaking and the sale of football jackpot cards, a lush variation of the numbers racket."

"Orphans at the several Catholic institutions in Denver have found a bonanza in the Smaldones. How many thousands of dollars the two brothers have spent on them is unknown. Similar fund drives by the Smaldones were said to have aided immeasurably in the construction of a new north Denver parochial school."

"One of Clyde's pet philanthropies is his religion. He is a heavy contributor to his church, and for several years has \$1,000 for the privilege of carrying the statue of Saint Rocco at the annual Pikes Peak lodge parade honoring the memory of the patron of his parents' birthplace. Proceeds go to Our Lady of Mount Carmel Church."

It would be poor business to kill the goose that laid the golden egg. Or would it?



United Press Photo

Mayor John V. Kenny of Jersey City held a Bingo Party attended by 1,500 apparently in reply to the campaign to outlaw Bingo in New Jersey.

Delaware has been having its troubles over bingo. At a public hearing, members of the State Senate recently listened to considerable debate on the morality or immorality of bingo, an issue brought to the fore after the House had passed the controversial bingo amendment. The problem became acute last year when Attorney General H. Albert Young ruled that such games of chance were illegal, regardless of their charitable intent. The resulting furor centered mainly on the moral and economic aspects of bingo.

With a bill authorizing a state-wide referendum on Young's ruling still pending, proponents of bingo went into action and obtained passage of a bill to amend the state constitution "to permit public bingo games for prizes other than money, when sponsored for charitable purposes."

At the hearing on this bill, according to the *Catholic Universe Bulletin* of July 13, 1953, two opposing delegations were present. Msgr. James M. Grant, pastor of St. Elizabeth Parish, said that "There is no harm in gambling, only in the abuse of gambling," pointing out that St. Elizabeth Church was built in part with funds raised through bingo.

Rev. George W. Goodley of the opposition warned that "legalizing bingo will open the door to crime and rack-

eteering in Delaware."

Ivon Phillips, former internal revenue agent and a Baptist, spoke unequivocally: "Gambling is sin. If you attempt to legalize gambling you attempt to legalize a sin. You can't make black white."

But sometimes black is white. Or is it?

For many years the Catholic Church has sponsored church bingo and gambling parties in New Orleans to finance their church program, a prominent Baptist minister informs us. The Protestant churches have fought this situation for a long time, but with no success. Recently, however, Col. Francis C. Grevenberg, Superintendent of the Louisiana Highway Patrol, made a statement to the newspapers that he was going to stop all gambling, including church bingo.

The various church groups backed him editorially, with the result that the Catholic Church was forced to make a decision regarding church gambling.

Col. Grevenberg, according to the newspapers, has received more than ten thousand letters and telegrams congratulating him on his stand.

In view of the fact that Roman Catholic authorities in general favor gambling and that it takes courage and determination to go "against the current," Rev. Frederick I. Digby, executive di-

rector of Associated Catholic Charities in the New Orleans area, is to be commended for his firm and uncompromising article on the controversial issue.

The Catholic paper *The Tablet* described his action as a "vigorous opposition to church sponsored gambling in any form." The Rt. Rev. Charles J. Plauché said Father Digby was speaking personally and not on behalf of Archbishop Joseph F. Rummel or the archdiocese of New Orleans.

In a sermon, Father Digby went right to the heart of the matter. "There are many Catholics who say gambling is neither immoral nor illegal," he said. "But whether it is immoral or illegal is not the whole question . . . Propriety and whether it is proper for the church to sponsor such gambling also are to be considered.

"Propriety . . . takes into consideration the dignity of an organization, its role in society, the influence of its actions upon the people. The church must be concerned therefore . . . with the manifestation and preservation of the basic dignity. The inner nobility of the church demands that its outer activities be on the highest plane.

"The fact that money is needed, sometimes desperately, and that it is used for good purposes does not justify our practices of the past," he continued. "If more money is needed, more will have to be given voluntarily.

"The Christian way demands generous giving to foster the continuing, deepening spread of faith to meet the needs of men. This must be the approach of our fund-raising efforts and the dominant motive in those who give."

Archbishop Rummel declared

Year after year, Clyde Smal-done bid highest so he could carry St. Rocco's image at the annual feast.

the following day that he was in accord with Father Digby's sermon. Accordingly, in a pastoral letter issued to clarify uncertainty about the use of games of chance to raise funds for charitable, religious, and educational purposes, he made it clear that the practices are no longer tenable.

It would be well if some other states, such as Colorado, would take similar action and if church officials would likewise put religious institutions on the right side of the moral fence. We fully agree with *Western Recorder* that gambling is a dangerous fever to stimulate; for some it has even become what they term a "biological necessity." It is becoming apparent, however, that in various parts of the country there is a rising conviction that all churches should shun gambling completely as a means of raising money. Such methods on the part of churches pretending to look after the moral and spiritual welfare of their congregations are losing public favor. People are beginning to realize the hypocrisy of the whole situation.



Denver Post Photo

But there is a lingering question in our minds. Did the Catholic archbishop order bingo and other gambling games stopped in the Catholic churches of Louisiana because he thought it was wrong, or because public sentiment was rising against the practice? If the step was taken because it was regarded as wrong, then why is it "right" in other places? Gambling is as much gambling in a religious institution as it is in a "dive" on a dark alley.

There are laws against gambling in most of the states, but too many of the officers hesitate to crack down on the practice in religious institutions.

We submit as our thesis that money for all religious purposes in the life of churches should be raised on a voluntary basis by tithes and offerings. There is no other way set forth in the Holy Scriptures.

Rome Censures Papini's Book

(Continued from page 77)

ed in Italian circles. Now, this work is under scrutiny by the Sacred Congregation of the Holy Office, one of whose duties is to examine matters pertaining to the Catholic Faith. In "The Devil," Papini propounds and expounds an opinion that has been considered heretical by the Roman Church from time immemorial, to wit, "that hell is not eternal and that an all-merciful God will in the end pardon Satan and all sinners" (New York Times, Jan. 5, 1934). This teaching is diametrically opposed to that of the Roman Church, which teaches that the pains in hell are eternal.

"The Devil" has already been proscribed by Clemente Cardinal Micara, in the Diocese of Rome, where he is the Pontiff's vicar.

Here we have another example of suppressing at least two freedoms, freedom of thought and freedom of speech (as expressed through the printed word, or freedom of the press), which Reverend Joseph Ledit, a Jesuit, defends in a series of two articles in the *Ensign* (Canadian Catholic Newspaper), December 12 and December 19, 1953. The latter writer declares: "Freedom of thought means that no outside authority can interfere with one's thinking." And further on: "Freedom of speech is the liberty to express one's thinking (if orally, we have freedom of speech; if through the means of the printed word, then we have freedom of the press) without being hindered by outside authority."

Roman Catholicism and Diplomacy

Many years ago the School of Foreign Affairs was formed at Georgetown University in Washington, D. C. The purpose of this school was to train Roman Catholics for our diplomatic service. This aim has been realized and our Department of State is honeycombed with Roman Catholics who are graduates of Georgetown.

What does it mean to us: Simply that our diplomacy is slanted along Roman Catholic lines. This is shown by our recent moves to give heavy financial aid to the fascistic, anti-Protestant Franco government of Spain. The latter has since signed a concordat with the Pope banning all public Protestant church services. It certainly seems as though the Catholic Church has firm control of the diplomacy of our supposedly Protestant country. Isn't it time that American Protestants took steps to protect their fellow Protestants abroad from such persecution?

NORMAN A. DAVIS

United Lutherans Issue Warning

The synod of New York has asked the United Lutheran Church of America to warn all parishes against the growing tendency to have church suppers, bazaars, card games, dances, and other "dubious commercial methods to finance their church programs." "Commercialism," it said, "is eating like a cancer into the vital organs of the church, causing spiritual paralysis and nullifying the very purpose of the church's existence. It is evasion of giving. Carrying on God's work by schemes and rackets is irrelevant and disgraceful. A congregation can prosper spiritually only when the conduct of its financial affairs is in conformity with the express will of God."

March, 1954



Jehovah's Witnesses and Religious Liberty

The city of Quebec has passed an ordinance restricting the distribution of literature with the hope of curbing the activities of Jehovah's Witnesses as offensive in this Roman Catholic center. Under this ordinance, one of the members of the sect was convicted of distributing literature without a permit. The conviction was upheld by two courts. But the convicted missionary appealed to the Supreme Court, which ruled that no local or provincial government in Canada may prevent the Jehovah's Witnesses from distributing their tracts. The outcome of 800 similar cases were hinging on the outcome of the appeal.

An interesting angle of the Court's ruling was the line-up of the judges from a religious point of view. In the five to four decision, three Roman Catholic justices and one Anglican voted against the appeal. Two Baptist and two Anglican justices favored the cause of the convicted member of the sect. The deciding vote was cast by Justice Patrick Kerwin, a Roman Catholic, who argued that the sect has a legal right to propagate its faith, even though in doing so it offends those who adhere to the dominant faith in the community.

6,000,000 Seen for Los Angeles Area

Chamber of Commerce President Roy M. Engen has predicted that the Los Angeles area will have a population of 6,000,000 persons by 1960 and urged that the city's creative vision and enterprise be spurred to keep pace with its heavy population growth.

Los Angeles and the West are marching even faster than the optimists foresaw five years ago, but we must meet and solve the evils of overpopulation and over industrialization if we are to escape the frustrations and confusions so familiar in the East.

This estimate of the West's outlook was made by Carrol M. Shanks, president of the Prudential Insurance Company, who addressed more than 500 business and civic leaders attending a luncheon in the Embassy Room of the Ambassador Hotel.

"The growth of the west came along even faster than we anticipated," said Shanks, telling of Prudential's decision to decentralize an organization which had been firmly headquartered for nearly 75 years in Newark, New Jersey.

"Since 1948," he said, "a city the size of Cleveland has been added to Los Angeles. You have nearly 1,000,000 neighbors who weren't

here five years ago. That's a population increase of 27%. During the same time, Chicago's population rose only 6%."

He pointed out also that in the same period manufacturing firms here employed 54% more people, passenger car sales rose 129%, retail sales rose 23% and business activity generally soared 41%.

"This is a brilliant record," Shanks said, but added that the great upsurge of population creates problems which must be solved through the utilization of every possible technological improvement.

Distortion or Extortion of Truth

Two passages in a new history of Northampton County have been revised because of protests that they reflected unfairly on Catholics.

The Northampton County commissioners approved changes in two pages of *Northampton Heritage*, which will be used as a text in grades 9 and 10 of county schools.

The commissioners released two reports of a committee of the Northampton County Historical and Genealogical Society, which collaborated in preparing the book.

Three committee members urged revision, holding that the passages were "susceptible of possible implications which are historically inaccurate."

Two committee members opposed revision. They called the dispute a "tempest in a teapot."

One passage which brought objections referred to the reasons for Moravian migration to America. It said: "Numerous people in this area, as in other scattered areas throughout Europe, had for some years shown dissatisfaction with corrupt features of the Roman Catholic Church."

This has been changed to read: "Numerous people in this area, as in other scattered areas throughout Europe, had for some years shown signs of breaking away from the Roman Catholic Church."

The other passage questioned was: "Such conditions frequently developed where large numbers of immigrants settled. Criminals and undesirable of all shades were among them. They were predominantly Roman Catholic in religion coming into a Protestant area, and in larger cities they came to be controlled by political bosses. As is usual in any large, unregulated immigration, there were criminals among them. Opposition to this unchecked flow from abroad became bitter. Fears were expressed that the newcomers would outnumber the native-born Americans and that they would soon control the country."

"Most of them were Roman Catholics and this, in the case of certain elements of the Protestant population, added to the resentment against them."

The commissioners said author E. Gordon Alderfer consented to the changes.

Mrs. Kasenkina Reported Out of Roman Catholic Church

"Mrs. Oksana Kasenkina, 57, whose leap to freedom from a window of the Russian Consulate here five years ago and subsequent entry into the Catholic Church attracted world-wide attention, is no longer a member of any particular church," reported the Roman Catholic press.

In recent news stories Mrs. Kasenkina was quoted as saying this, and her statement was confirmed through a woman who said she was authorized to speak for the former Russian school teacher, now confined to bed by illness.

The woman, who is living with Mrs. Kasenkina in her Jackson Heights apartment during her illness, declared that Mrs. Kasenkina attended many churches—among them St. Patrick Cathedral. Asked if she also attended Protestant churches, she said she did.

Earlier reports quoted Mrs. Kasenkina as saying she is now receiving Bible instructions from Seventh Day Adventists, but insisting, "I am not a member of any church."

The news came as a "complete surprise" to Basilian Father Marianus M. Horishny, O.S.B.M., who received Mrs. Kasenkina into the Ukrainian Greek Rite of the Catholic Church at her request in January 1949. Now stationed in Chicago, Father Horishny said he was transferred from New York eight months after Mrs. Kasenkina entered the Church. At that time, he said, she was a regular church-goer.

Father Horishny later visited Mrs. Kasenkina while in New York and believed at that time that "everything was in order." News reports marking the fifth anniversary of Mrs. Kasenkina's leap from Russian hands gave the first indication that she was no longer a practicing Catholic.

Mrs. Kasenkina began instructions in the Catholic Church in 1948 when she was recuperating in Roosevelt Hospital from injuries received in her leap from a third-floor window of the Russian consulate. Through a friend she had asked to see a Greek Catholic priest and had then expressed her desire to become a Catholic.

She was received into the Church Jan. 4, 1949, at St. George Catholic Parish, which is administered by the Basilian Fathers, but she

later assisted at Mass in a Brooklyn parish saying she was afraid to visit the crowded Manhattan church.

According to the present reports, Mrs. Kasenkina lives quietly on royalties from a book and private funds.

Texas Drought Story

Another Texas drought story popped up at the South Carolina Baptist convention.

"The recent drought was so bad," a Texas minister reported, "that even baptisms were affected."

"Before the drought ended," he declared, "Baptists were sprinkling, Methodists were using damp wash cloths, and Presbyterians were giving rain checks."

Knights of Columbus

The Knights of Columbus, international Roman Catholic fraternal organization, paid the Bridgeport Brass Co. \$1,800,000 cash for a steel tubing plant still under construction. It was the second large purchase by the order which recently acquired the ground under the Yankee Stadium in New York City.

Under the terms of the agreement, Bridgeport Brass will lease the property in its entirety from the Knights of Columbus for an initial period of 20 years. The company will pay an annual rental of approximately \$136,800.

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March, 1954

Cigarettes, Medals and Holy Pictures

During the past four Christmas seasons, Francis Cardinal Spellman, or Propaganda, Inc., has visited Korea and Japan. On his recent trip, he stopped over in Anchorage, Alaska, celebrating Masses at Fort Richardson and Elmendorf Air Force Base and was honored at a reception in the Anchorage Catholic Church.

Before enplaning at Idlewild Airport, New York City, the Cardinal laughingly remarked that "if only he had a pair of reindeer and a whip he would feel like Santa Claus." He further declared that he carried a load of many gifts to the American and Korean troops, among which were a half a million cigarettes, 25,000 medals and 25,000 holy pictures. How unique! Cigarettes, medals and holy pictures—all in one breath! What a rare assemblage! My Lady Nicotine to allay the cravings of the natural man and superstitious articles to pander to the supernatural man!

Texas Attorney General Speaks at L. A. Church

John Ben Shepperd, Attorney General of Texas, spoke at the Wilshire Christian Church in Los Angeles.

He made a strong plea to Christians to enter public service and to bring with them their Christian convictions, that they might elevate the thinking and practices in public life.

"A minister represents God," he said. "But I represent Caesar, and I am here to argue Caesar's case."

"Many civic-minded Christians feel some conflict between God and Caesar," he continued, "between the call to Christian activity and the call to civic responsibility."

He said he had known Christians who refused to enter public service because they considered politics corrupt and intended to remain aloof from them. "It is important that the attitude be changed," he said. "If politics is filled with Christians, it cannot be a dirty business."

SIXTY THOUSAND FRENCH CANADIANS NOW RESIDING IN ONTARIO ARE ACTIVE PROTESTANTS

Interesting data in regard to French-Canadians in Ontario was given by Pierre Olier in the Roman Catholic French daily, *Le Droit*, of Ottawa, recently. From the 1951 census returns he has discovered that of the 477,677 of the French race in Ontario 12.6 per cent are Protestants. He stated in the article:

"Ontarians of French origin are—according to the 1951 census—477,677 in number, and it is interesting to note that, of this number, 417,470 have declared themselves Roman Catholics, that is 87.4 per cent. But what, however, is less consoling is that 60,170 Franco-Ontarians have described themselves as non-Roman Catholic.

Language and Faith

Mr. Olier's comments on this situation are more than interesting. He writes as follows:

"We admit that a person may lose his language without necessarily losing his faith. But on the other hand, we maintain that there is, between language and faith, a moral bond, and experience shows us that there is evidence for the

truth of such an assertion, furnished by our minority groups living in English-speaking and Protestant districts, and having no parish organization or other institution of a nature to protect their spiritual and national traditions."

Here the excuse for so many French-Canadians becoming Protestants in Ontario is that they learned to speak the English language. Mr. Olier clearly intimates his conviction that if they had retained their French language they would not have lost their faith. "There is," he says, "between language and faith a moral bond." The *Sentinel* of Toronto says that this should not be forgotten as the attempts of the Ottawa government to spread bi-lingualism throughout Canada are considered. Is there not behind it all the urging of the church that the French-Canadian should be able to use his French tongue wherever he goes and so it would not be necessary for him to learn English? Certainly the case Mr. Olier tries to make here is along that line—the French language, outside of Quebec, should be used to safeguard the faith of the French-Canadian Roman Catholic.

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June, 1953

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